



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

identical with the Hebrew. On the other hand, one cannot doubt that they underwent some changes in the course of ages. The substance remained intact, but many passages were interpolated or omitted." There is again disputable matter concerning the age of these extracts. Dr. Gaster is perhaps inclined by nature to make everything old, more especially if it is introduced as old by an old formula or by an early name. That is no doubt awkward for comparative matter, but as everybody can form his opinion by critical method, the extract will always have its value either as original or as borrowed, for Dr. Gaster makes no mystery of the sources, and does not force a date upon the reader. Moreover, his notes give a comparative bibliography of items and parallels concerning Apocrypha. The contents are the following:—The Revelation of Moses, according to two recensions. 2. The Revelation of Joshua ben Levi, in many recensions also. Now if we accept even the personality of R. Joshua ben Levi as the hero of the Revelations, they could not be pre-Christian, since Joshua lived in the third century; and of such kind of apocryphal pieces Dr. Gaster says that they must have served as sources to that of Peter, then to that of Paul and others. There are only two ways for such communication: either to give a translation without any prefatory words except as concerning the bibliography and the parallel passages, or to prove by unquestionable data that one text of a Revelation must have preceded another. The general reader has no leisure, and not sufficient knowledge, for forming a clear opinion, unless he is guided by sound data. A hasty and vague opinion is more damaging than ignorance.

A. NEUBAUER.

חדשים גם ישנים (*New, also Old*), page 3. By Dr. A. HARKAVY.  
(*Extract from a weekly, without indication of place or of date.*)

The first two numbers of this collection have appeared in the periodical with the title of *המזפח*, Warsaw, 1886; and a fourth will follow in the sixth volume of the yearly called *האסיף*. The present fasciculus contains, 1. Poetical pieces by the old Spanish poets, viz., those by Abraham ibn Ezra, which are incompletely given in the edition of the *Diwan*, by the late Dr. Egers; 2. Additions to our author's edition of the poem of Samuel the Prince (see above, page 568); 3. Unknown poems by the famous Salomon ben Gabirol, two of which refer to the death of R. Haya Gaon; this makes, with the two

poems on that occasion, already printed, four ; 4. By the well-known Judah hal-Levi. This is followed by historical pieces in prose : 1. On David al-Roi, and some other Rabbis, from a fragment of Sambari's Chronicle (Anecdota, Oxon, 2, Semitic series, I. iv., page 123, *seqq.*). Dr. Harkavy writes אֶלְרַאי, explaining it by Rai (Rages), a town in Persia ; 2. A fragment of a story which happened to a merchant, R. Elijah, of Belgrade, in Servia, with his companions, at the time of the Sultan Baziät (1481-1512). It is an interesting piece concerning the state of the Jews in Turkey at that time ; 3. An epistle in favour of Jewish prisoners, made at Poltova, in the year 1715, written in Karasubazar, in the Crimea. There are four signatures by Jews, inhabitants at Karasu. There are also signatures by Italian Rabbis, some illegible. Dr. Harkavy's critical edition of Judah Halevy's poem, of which the first has just appeared in a collection with the title of אֶחָיָאכָה (Warsaw, 1893), we shall duly notice when completed by him as promised in his preface.

A. NEUBAUER.

PROFESSOR STEINSCHNEIDER is indefatigable. Scarcely has he brought out his life work, *The Jewish Translators* (J. Q. R., IV., pp. 146 to 151)<sup>1</sup>, with a supplement in which he gives texts which could not find room in his book, than he publishes a bibliographical essay in the Journal of the German Oriental Society (*Zeitschrift der Deutsch-Morgenländischen Gesellschaft*), Vol. XLVII., page 335, on the writing of the Arabs in Hebrew manuscripts. These, although belonging to the domain of Arabic bibliography, interest the Jews also, for we can see what attention the Arabic-speaking Jews paid to the Arabic literature in its original. According to our author, there are more than seventy works of various contents—philosophy, medicine, astronomy, and mathematics—which were transcribed in Hebrew characters. This catalogue of fifty pages is arranged alphabetically, according to the original authors, which is followed by anonymous writers. An alphabetical table of the titles of the works follows. There are most likely

<sup>1</sup> We seize the opportunity to correct the wrong translation of the words *Zur Selbstzwecklichen Thätigkeit* which is rendered (p. 151, f. 3) by "a selfish activity" ; it means rather "A form of activity carried on in pursuance of personal aims."

some other works which are in the Firkowitz collection, and to the Bodleian recent acquisitions belongs a fragment, an unknown treatise of Gazzali. Prof. Steinschneider continues, in the *Beihefte zum Centralblatt für Bibliothekswesen*, XII., his work, which had also the prize of the *Académie des Inscriptions et Belles Lettres*, on the Arabic translation from the Greek, which contains the translation of philosophical works. The introduction to this work appeared in 1889, in the same series, No. V., and the present part forms section 1 of the prize essay. Of 2, viz., mathematics, only the chapter on Euclid has appeared in the *Abhandlungen der hist.-litt. Abtheilung der Zeitschrift für Mathematik und Physik*, Vol. XXXI., 3; whilst the third part, which treats of medicine, was published in 1891, in Virchow's *Archiv für Pathologische Anatomie*, Vol. CXXIV. If I am not mistaken, these extracts can be obtained separately. Thus, the vigorous old man is happily able to keep his promises, and we hope and wish that he may see the completion of Benyakob's *אוצר הספרים*, which will form a quite new work, and then rest a long time on his laurels.

A. NEUBAUER.

WE have heard lately much about the Beni-Israel in India, who will gradually return to the observance of the other Jews. The history of this lost tribe is still in the dark, and I doubt if it will ever be cleared up, owing to the lack of documents. The interest in these Israelites is, however, still great, as it would seem by an extract from the *Indian Church Quarterly Review*, Calcutta, 1893, with the title of "The Beni-Israel of the Bombay Presidency," by the Rev. J. Henry Lord. Not much that is new is to be found in this reprint, but the information is well put together. We see with pleasure that our QUARTERLY is read in India, out of which Mr. Lord quotes passages concerning the origin of Jews in Yemen. He refers to a history of the Beni-Israel by Mr. Hem Samuel, still in MS., out of which the feasts observed by the Beni-Israel are given, compared with those enumerated by David Rehani; the word feast is expressed in Marathi by *San* (feast), which seems to be older than *Roja*, which is Hindustani.

A. NEUBAUER.